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applying this punishment, and the "international conscience" is opposed to it.

The chapter on imprisonment as a corrective measure is chiefly occupied with its history and with the reasons for using it as seldom as possible. Police-court missions, probation officers, truant schools, fines, and other substitutes, should be employed.

Very interesting is the account of English industrial and reformatory schools given under the head of corrective institutions. The schools of similar kind in the United States are briefly mentioned. It is shown that the children treated in these institutions have generally been improved.

But the author shows that all these methods at their best do not touch the primary causes of habitual crime, which are in the economic, domestic, physical and educational conditions which surround and form the life. The author might have made more of the influence of heredity on the production of crime. If juvenile offenders are so defective as his statistics show, and if personal treatment of these in prisons, reformatories, and schools have little influence in checking crime at its source, it ought to start inquiry as to the degenerate families which breed such persons. Education, industrial reforms, better housing and sanitation, may do much to mitigate the evil and yet crime may increase in spite of all these agencies if the degenerates are not segregated and prevented from producing multitudes of the same kind. His argument carries us beyond his conclusions and compels thought of abysses below those directly opened to view.

The author writes, naturally, from the English point of view, yet in the most catholic spirit and with a mastery of the sources of knowledge for all modern nations. As chaplain of Wandsworth prison and a patient student of criminology and penology, his recommendations bear the stamp of a high degree of authority. The treatment is thorough and exact, but so free from all technical difficulty that the literary form is popular. The book will be indispensable for every serious student of the child-saving problem.

C. R. HENDERSON.

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*Economics.* An account of the relations between private property and public welfare. By ARTHUR T. HADLEY. G. P. Putnam's Sons. Pp. xi + 496. \$2.50.

THIS book attempts to explain modern industries objectively

rather than in terms of obsolete conventionality. The industrial world of the living Rothschilds and Morgans and Carnegies and Vanderbilts, the world of railroad systems and clearing houses and legislative lobbies and trusts and trade unions is a world in which Adam Smith would not readily find himself. Professor Hadley has not attempted to fit descriptions of ancient combinations to present conditions, he has tried to explain the relations of modern industrial factors to each other. He has done his work splendidly. He is clear, precise, and thorough. Mastery of this account of modern industries would transform some of our prominent social rhapsodists into philosophers with at least this potentiality of science—perception of some things as they are, in the world where their alchemy hopes to find a vocation. No one is justified in accepting, still less in creating a theory or programme of social change until he understands the things which this book explains. No other book has given an equally compact and intelligible interpretation.

Nevertheless, Professor Hadley has made one serious mistake. His alternative title is an entire misnomer. It is not in harmony with the first sentence of his preface, "This book is an attempt to apply the methods of modern science to the problems of modern business." The author succeeds in this attempt, but in so doing he entirely neglects "the relations between private property and public welfare," except as the industrial system is a factor of public welfare. The relations chiefly expounded are those between private wealth and public or general wealth; or perhaps rather between private wealth and the effective operation of the present industrial system. A thinker so modern in spirit as Professor Hadley need not be told that while private wealth or public wealth is a condition of welfare, neither is the synonym of welfare. The perception is in the thought of the author (*e. g.*, § 26), but it is not sufficiently in the book to justify the description on the title page. Confusion of wealth and welfare is a mistake only slightly less anachronistic than the notion that money alone is wealth. No single discrimination so distinctly marks the difference between the economic and the sociological view point. Since economics deals primarily with wealth, and sociology aims primarily to learn the conditions of welfare, failure to distinguish the concepts obstructs and confuses both, and retards adjustment of thought between economists and sociologists.

ALBION W. SMALL.